最難関私立大 英語 ＜読解編＞

この講座は，早稲田大学・慶應大学をはじめとする難関大学を志望する生徒のための講座です。このテキストの全ての問題が，早稲田大学，慶應大学で実際に出題された問題を使用しています。

直前講習でも変わらず重要なのは，根本の英語力を底上げすること。それには，予習→授業→復習のサイクルと，復習の際の音読 10 回と単語の暗記です。

肘井 学

目 次

第１講 最難関私大英語長文演習① p2

第２講 最難関私大英語長文演習② p12

第３講 最難関私大英語長文演習③ p22

第４講 最難関私大英語長文演習④ p30

第１講 最難関私大英語長文演習①

Read this article and answer the questions below.

Meditation — the practice of thinking deeply in silence — is fast becoming a fashionable tool for improving your mind. With mounting scientific evidence that the practice can enhance creativity, memory, and scores on standardized intelligence tests, interest in its practical benefits is growing. The typical "mindfulness" training program or conference for business and tech leaders promises attendees insight into how meditation can be used to improve individual performance, leadership, and productivity.

This is all well and good, but if you stop to think about it, there's a bit of a disconnect between the (perfectly reasonable) pursuit of these benefits and the purpose for which meditation was originally intended. Gaining competitive advantage on exams and increasing creativity in business weren't of the utmost concern to Buddha and other early meditation teachers. As Buddha himself said, "I teach one thing and one only: that is, suffering and the end of suffering." For Buddha, as for many modern spiritual leaders, the goal of meditation (A). The heightened control of the mind that meditation offers was supposed to help its practitioners see the world in a new and more sympathetic or compassionate way, allowing them to break free from the categorizations — us/them, self/other — that commonly divide people from one another.

But does meditation work as promised? If Buddha's original intention was to relieve suffering, can it be shown that meditation actually reduces it?

NOTE

To put the question to the test, my lab, led in this work by the psychologist Paul Condon, joined with the neuroscientist Gaëlle Desbordes and the Buddhist lama Willa Miller to conduct an experiment. We recruited 39 people from the Boston area who were willing to take part in an eight-week course on meditation (and who had never taken any such course before). We then randomly assigned 20 of them to take part in weekly meditation classes, which also required them to practice at home using guided recordings. The remaining 19 were told that they had been placed on a waiting list for a future course.

After the eight-week period of instruction, we invited the participants to the lab for what they were told would be an experiment to examine their memory, attention, and related cognitive abilities. But as you might anticipate, what actually interested us was whether those who had been meditating would exhibit greater compassion in the face of suffering. To find out, we staged a situation designed to test the participants' behavior before they were aware that the experiment had begun.

When a participant, let's say a male, entered the waiting area for our lab, he found three chairs, two of which were already occupied. (　B　)

The results were striking. Although only 16 percent of the nonmeditators gave up their seats — a rather depressing fact — the proportion rose to 50 percent among those who had meditated. This increase is impressive not solely because it occurred after only eight weeks of meditation, but also because it did so within the context of a situation known to discourage

considerate behavior: witnessing others ignoring a person in distress — what psychologists call the bystander effect — reduces the odds that any single individual will help. （ C ）, the meditation increased the compassionate response significantly — by a factor of three.

NOTE

Although we don’t yet know why meditation has this effect, one of two explanations seems likely. The first rests on meditation’s documented ability to enhance attention, which might in turn increase the odds of noticing someone in pain (　D　) one’s own thoughts. My favored explanation, though, derives from a different aspect of meditation: its ability to foster a view that all beings are interconnected. The psychologist Piercarlo Valdesolo and I have found that any marker of affiliation between two people, even something as subtle as tapping their hands together in synchrony, causes them to feel more compassion for each other when distressed. The increased compassion of meditators, then, might stem directly from meditation’s ability to dissolve the artificial social distinctions — ethnicity, religion, ideology, and the like — that divide us.

Supporting this view, recent findings by neuroscientists Helen Weng, Richard Davidson, and colleagues confirm that even relatively brief training in meditative techniques can alter neural functioning in brain areas associated with an understanding of others’ distress — areas whose responsiveness is also conditioned by a person’s degree of felt associations with others.

So take heart. The next time you meditate, know that you’re not just benefiting yourself, you're also benefiting your neighbors, community members, and as-yet-unknown strangers by increasing the odds that you’ll feel their pain when the time comes, and act to lessen it as well.

[*The Morality of Meditation*, The New York Times, JULY 8, 2013, © 2023 The New York Times]

NOTE

1　Choose the most suitable answer from those below to complete the following sentence.

The writer suggests that

(a) enduring the physical and mental suffering caused by meditation leads to self-control.

(b) people with good memories and a sense of creativity are able to meditate more effectively.

(c) the function of meditation is to develop an imagination disconnected from the real world.

(d) the original aim of meditation was different from that of the typical training program now popular among business and tech leaders.

(e) the teaching of Buddhism combined with meditation can rapidly improve the skills necessary for commercial success.

2　Choose the most suitable answer from those below to fill in blank space (A).

(a) could easily become something else

(b) had to be made simpler

(c) was as simple as that

(d) was easier than ending suffering

(e) was easy to forget

3 Choose the most suitable answer from those below to complete the following sentence.

The experiment conducted by the writer was one in which

(a) a Buddhist lama agreed to participate for the first time.

(b) a total of 39 people from the Boston area took the same meditation classes.

(c) the eight-week period turned out to be too short to produce useful results.

(d) the primary aim was to test the participants' memory, attention, and related abilities.

(e) the true purpose was not initially revealed to the participants.

4. Choose the most suitable order of sentences from those below to fill in blank space (B).

(a) As he waited, a fourth person, let's say a female, using crutches and wearing a boot designed for a broken foot, entered the room and sighed in pain as she leaned uncomfortably against a wall.

(b) Given this dilemma, would he act compassionately, giving up his chair for her, or selfishly ignore her?

(c) Naturally, he sat in the remaining chair.

(d) The other two people in the room — who, like the woman on crutches, secretly worked for us — ignored the woman, thus confronting the participant with a moral problem.

5 Choose the most suitable answer from those below to fill in blank space (C).

(a) At last (b) Consequently (c) Nevertheless
(d) Strictly speaking (e) Unfortunately

6 Use the six words below to fill in blank space (D) in the best way. Indicate your choices for the second, fourth, and sixth positions.

(a) as (b) being (c) in (d) lost (e) opposed (f) to

7. Choose the most suitable answer from those below to complete the following sentence.

The writer suggests that meditation may

(a) discourage neighbors from associating with one another.
(b) help overcome the various divisions that exist in modern societies
(c) increase human ability to synchronize hand-tapping under stress.
(d) lead to a better understanding of human brain activity.
(e) reduce the chance of getting a heart attack.

NOTE

第２講　最難関私大英語長文演習②

次の英文を読んで，問いに答えなさい。

At Stanford University interest in online education increased dramatically when a pair of celebrity professors attracted more than 150,000 students from around the world to a noncredit, open enrollment course on artificial intelligence. This development, though, says very little about what role online courses could have as part of standard college instruction. College administrators who dream of emulating this strategy for classes like freshman English would be irresponsible not to consider two serious issues.

First, student dropout rates — around 90 percent for some huge online courses — appear to be a problem even in small-scale online courses when compared with traditional face-to-face classes. Second, courses delivered solely online may be fine for highly skilled, highly motivated people, but they are inappropriate for struggling students who make up a significant portion of college enrollment and who need close contact with instructors to succeed.

Online classes are already common in colleges, and, on the whole, the record is not encouraging. According to Columbia University's Community College Research Center, for example, about seven million students — about a third of all those enrolled in college — are enrolled in what the center describes as traditional online courses. These typically have about 25 students and are run by professors who often have little interaction with students. Over all, the center has produced nine studies covering hundreds of thousands of classes in two states, Washington and Virginia. The picture the studies offer of the

online revolution is distressing.

NOTE

The research has shown over and over again that community college students who enroll in online courses are significantly more likely to fail or withdraw than those in traditional classes, which means that they spend hard-earned tuition dollars and get nothing in return. Worse still, low-performing students who may be just barely hanging on in traditional classes tend to fall even further behind in online courses.

A five-year study, issued in 2011, surveyed 51,000 students enrolled in Washington State community and technical colleges. It found that those who took higher proportions of online courses were less likely to earn degrees or transfer to four-year colleges. The reasons for such failures are well known. Many students, for example, show up at college (or junior college) unprepared to learn, unable to manage time, and having failed to master basics like math and English.

Lacking confidence as well as competence, these students need engagement with their teachers to feel comfortable and to succeed. What they often get online is estrangement from the instructor who rarely can get to know them directly. Colleges need to improve online courses before they deploy them widely. Moreover, schools with high numbers of students needing remedial education should consider requiring at least some students to demonstrate success in traditional classes before allowing them to take online courses.

NOTE

Interestingly, the center found that students in hybrid classes — those that blended online instruction with a face-to-face component — performed as well academically as those in traditional classes. But hybrid courses are rare, and teaching professors how to manage them is costly and time-consuming.

The online revolution offers intriguing opportunities for broadening access to education. But, so far, the evidence shows that poorly designed courses can seriously <u>shortchange the most vulnerable students</u>.

[*The Trouble With Online College*, The New York Times, FEB. 18, 2013, © 2023 The New York Times]

NOTE

1. According to this article, which THREE of the following are true?

a. Most traditional online courses have small classes of 25 students that include a lot of student-teacher interaction.

b. Studies show that academically students in hybrid classes do as well as or better than students in direct contact classes.

c. Students who are having academic difficulties in college are not the best candidates for online courses.

d. Stanford University's popular online courses provide a suitable model for other universities to follow.

e. Small-scale online courses are more suitable for students who do not perform well in traditional classes.

f. Students in online courses tend to drop out of courses at a higher rate than students in traditional classes.

g. Unprepared students should be required to take online courses before they sign up for traditionally taught classes.

h. Students who do average, or better than average, in traditional classes always perform well in online courses.

i. Students who enroll in online courses tend to gain confidence in themselves and in their academic ability.

j. Students in community colleges who take a lot of online courses find it harder to finish their degrees.

2. Which one of the following is closest in meaning to the clause the record is not encouraging?

a. the result is not very promising
b. the document is not acceptable
c. the history is not very optimistic
d. the achievement is not favorable
e. the evidence is not recommended

3. Which one of the following is closest in meaning to the phrase hanging on?

a. advancing with little diligence
b. studying with much enthusiasm
c. trying with minimum effort
d. continuing with great difficulty
e. failing with low scores

4. Which one of the following is closest in meaning to the phrase need engagement?

a. demand frequent cooperation
b. require personal contact
c. insist on important agreements
d. ask for occasional recommendations
e. expect individual evaluation

5. Which one of the following is closest in meaning to the phrase estrangement from?

a. protection from
b. divergence from
c. dissatisfaction with
d. disagreement with
e. alienation from

6. Which one of the following is closest in meaning to the phrase shortchange the most vulnerable students?

a. to lower the standards for the most enthusiastic students

b. to allow the poorest students to pay less tuition

c. to give the weakest students less than they deserve

d. to shorten and simplify the program for most students

e. to discourage the worst students from participating

7. According to this article, which one of the following can be said about the online revolution in colleges?

a. College administrators should improve online courses so as not to discourage struggling students.

b. Online classes are already common in many colleges and have succeeded in broadening access to education.

c. Students who are unprepared and unsure of their academic ability should not be permitted to enroll in online courses.

d. The evidence proves that colleges should require online courses as part of the standard college curriculum.

e. Colleges should increase hybrid classes by reducing costs and hiring more professors to ensure success.

8. Which one of the following can most likely be inferred from this article?

a. Online classes will comprise a large percentage of future university curriculums.

b. Online classes will enroll more students year by year because of their popularity.

c. Online classes will require bigger budgets and stricter regulations than before.

d. Online classes will soon attract more students than traditional classes.

e. Online classes will have to make major reforms in order to succeed.

NOTE

第３講 最難関私大英語長文演習③

次の英文を読んで，問いに答えなさい。

All pilots know the importance of flying with a compass: without one, they would be in danger of straying far from course. No wonder that modern airplane cockpits are equipped with a range of dials and indicators — from compass and fuel gauge to altitude and speed meters. Pity, then, that economic policymakers have used nothing similar for charting the course of the whole economy. The excessive attention given to gross domestic product (GDP) in recent decades as an indicator of a nation's economic performance is like trying to fly a plane by its altitude meter alone: it tells you if you are going up or down, but nothing of where you are headed or how much fuel you have left in the tank. Such focus on monetary economic output has failed to reflect the growing degradation of natural resources and the inequalities of income that leave people in every society facing poverty and social exclusion. GDP's dominance has long passed its legitimacy: it is clearly time to create a better set of instruments for navigating the twenty-first century's journey toward equality and sustainability.

In 2009, Nobel prize-winning economists Joseph Stiglitz and Amartya Sen led a commission of economic thinkers to reassess how best to measure economic performance and social progress. They concluded, "We cannot function properly when the measurement systems on which action is based are ill-designed. Fortunately, research in recent years has enabled us to improve our measurements, and it is time to incorporate some of these

advances.” Standards for assessing environmental sustainability are under development — from calculating ecological footprints to quantifying natural capital.

NOTE

But a new measurement framework that focused only on bringing environmental sustainability into the picture would fail to reflect social outcomes and would overlook the social implications of pursuing sustainability. For where there is a limit on resource availability, there is always a question of how those limited resources are to be distributed and used. If that question is left unaddressed, it can result in political deadlock, injustice, and suffering. So in any discussion of what it will take to achieve global environmental sustainability, it is crucial to bring the issue of international social justice in resource distribution explicitly into the framework, including into the economic measurements to be used.

Although mainstream economics treats environmental degradation as an “external” factor that largely falls outside economic calculations, natural scientists have effectively discarded that approach and proposed a numerical set of resource-use boundaries within which the global economy should operate if we are to avoid critical Earth System tipping points. These boundaries are described not in monetary but natural measurements fundamental to ensuring the planet’s resilience for remaining in a state of balance. Yet even while the nuances of defining the nature and scale of boundaries are being debated, [1]. Human well-being depends on keeping total resource use below critical natural thresholds, but it equally depends upon every person having a claim on the resources they need to lead a life of dignity and opportunity.

NOTE

International human rights norms have long asserted the fundamental moral claim each person has to life's essentials — such as food, water, basic healthcare, education, freedom of expression, political participation, and personal security. Just as there is an outer boundary of resource use, an "environmental ceiling" beyond which lies unacceptable environmental degradation, so too there is (5) an inner boundary of resource use, a "social foundation" below which lies unacceptable human deprivation. Between the social foundation of human rights and the environmental ceiling of planetary boundaries lies a space that is both environmentally safe and socially just for humanity.

[From *State of the World 2013: Is Sustainability Possible?* by The Worldwatch Institute. Copyright © 2013 Worldwatch Institute. Reproduced by permission of Island Press, Washington, DC.]

NOTE

In the context of the passage, choose the best answer for each question.

(1) Choose the best expression to fill in the blank. The answer is: [1].

1 a crucial part of the picture is still missing

2 new technological innovations will solve the problem

3 natural scientists are going beyond the limits

4 the natural crisis has little to do with the economy

(2) The author mentions pilots in the first paragraph to indicate that [2].

1 the airline industry is a symbol of economic prosperity in any nation

2 business management must be bold and precise to maximize its profit

3 instrument manufactures are the first to suffer in an economic recession

4 the economy is in short supply of adequate assessments to make policy

(3) Economists Stiglitz and Sen are [3].

1 unconcerned about economic evaluations that are ill-designed

2 critical of mainstream measurements of financial performance

3 inattentive to the financial implications of environmental sustainability

4 skeptical of attempts to distribute social capital more fairly

(4) What is the author's opinion of GDP? The answer is: [4].

1 It is like flying a plane with a full panel of economic instruments

2 It does not necessarily point to the fundamental welfare of people

3 It is seldom affected by the financial difficulties of the airline industry

4 It must be analyzed to develop economic growth in the global market

(5) The phrase (5) an inner boundary refers to [5].

1 the strict border between personal freedom and political obligation

2 the vital threshold of protecting the Earth's environmental balance

3 the essential space between one human being and another in society

4 the necessary provision of resources to lead a life of dignity and opportunity

(6) Which one of the following is true? The answer is: [6].

1 Airlines do not meet new measurement standards for economic profitability

2 The problem of resource distribution is not a task for economists to address

3 Social justice cannot be disregarded any more than sustainability can be

4 The Nobel prize-winning economists support established perspectives

NOTE

第４講　最難関私大英語長文演習④

次の英文を読んで，問いに答えよ。

Alibaba is an unusual name for a Chinese company. Its founder, Jack Ma, a former English teacher, is an unlikely corporate titan. Yet the house that Jack built is home to the largest virtual shopping mall in the world, soon to overtake Walmart in the amount of goods sold. The company *IPO (Initial Public Offering) on the New York Stock Exchange in September 2014, the largest of its kind in history, raised $25 billion. In the months that followed, Alibaba's shares soared, making it one of the top ten most valuable companies in the world, worth almost $300 billion. Alibaba became the most valuable Internet company in the world after Google, its shares worth more than Amazon and eBay combined. Nine days before the IPO, Jack celebrated his fiftieth birthday, the soaring value of his stake making him the richest man in Asia.

Since that peak, Alibaba's life as a publicly listed company has not gone according to plan. Its shares fell [(1)] from their peak, even briefly falling below the initial offer price. Investor concerns were sparked in early 2015 by a surprising entanglement with a government agency over intellectual property. Later, the slowing Chinese economy and volatile stock markets dragged down Alibaba's shares in their wake.

Despite the ups and downs of the stock market, with a dominant share of the e-commerce market, Alibaba is (ア) <u>uniquely well positioned to benefit from the rise of China's consuming classes</u>. Over 400 million people, more than the population of the United States, make purchases on Alibaba's websites each

year. The tens of millions of packages generated each day account for almost two-thirds of all parcel deliveries in China.

NOTE

Alibaba has [(2)] the way Chinese shop, giving them access to a range and quality of items that previous generations could only dream of. Like Amazon in the West, Alibaba brings the convenience of home delivery to millions of consumers. Yet this comparison (8) underestimates Alibaba's impact. Taobao, Alibaba's online shopping website, has given many Chinese people their first sense of being truly valued as a customer. Alibaba is playing a pivotal role in China's economic restructuring, helping move the country away from a "Made in China" past to a "Bought in China" present.

(9) The Old China growth model lasted three decades. Based on manufacturing, construction and exports, it [(3)] hundreds of millions out of poverty but left China with a bitter legacy of overcapacity, overbuilding, and pollution. Now a new model is emerging, one centered on [(4)] to the needs of a middle class expected to grow from 300 million to half a billion people within ten years.

Jack, more than any other, is (10) the face of the New China. He stands at the intersection of China's newfound cults of consumerism and entrepreneurship. His fame extends well beyond China's borders. A meeting with Jack is sought after by presidents, prime ministers and princes, CEOs, entrepreneurs, investors, and movie stars.

NOTE

Jack regularly shares the stage with the world’s political and corporate elite. As a masterful public speaker, more often than not, he outshines them. (11) To go on stage after Jack is a losing proposition. Jack has been impressing crowds in both English and Chinese at conferences around the world for over seventeen years.

I first met Jack in the summer of 1999, a few months after he founded Alibaba in a small apartment in Hangzhou, some hundred miles southwest of Shanghai. On my first visit, I could count the number of co-founders by (12) the toothbrushes jammed into mugs on a shelf in the bathroom. In addition to Jack, his wife, Cathy, and sixteen others were there. Jack and Cathy had wagered everything they owned on their company, including their home.

注）*IPO (Initial Public Offering)：新規株式公開

［From Alibaba by Duncan Clark. Copyright © 2016 by Duncan Clark. Used by permission of HarperCollins Publishers.］

NOTE

In the context of this passage, choose the best answer for each question.

(1) What is the most appropriate expression to fill in the blank?

1 as half　　2 by half　　3 for half　　4 go half

(2) What is the most appropriate word to fill in the blank?

1 diminished　　2 hindered　　3 prolonged　　4 transformed

(3) What is the most appropriate word to fill in the blank?

1 delivered　　2 sacrificed　　3 suspended　　4 assembled

(4) What is the most appropriate word to fill in the blank?

1 approving　　2 catering　　3 dismissing　　4 rotating

(5) What does the author state about Alibaba’s initial success?

1 It became the second most valuable Internet company in the world.

2 It built multi-level shopping malls in major cities across China.

3 It became the most valuable company in the world second to none.

4 It took over Walmart’s international marketing and sales division.

(6) Which one of the following provides two possible reasons for the 2015 plunge in Alibaba's shares.

1 The declining Chinese economy and the consistent stock market

2 The sluggish Chinese economy and the fluctuating stock market

3 The thriving Chinese economy and a struggle with the government

4 The robust stock market and problems with the Chinese government

(7) What makes Alibaba "(7) uniquely well positioned to benefit from the rise of China's consuming classes"?

1 It capitalizes on the limited growth potential of the Chinese market.

2 It bases its strategic business model on a saturated e-commerce market.

3 It takes advantage of China's notably aging and dwindling population.

4 It has a major share of China's rapidly growing e-commerce market.

(8) Why does the author think that the comparison with Amazon "(8) underestimates Alibaba's impact"?

1 Alibaba's domestic market share is significantly larger than Amazon's.

2 Alibaba plays a prominent part in shifting the focus of china's economy.

3 The population of China is much larger than that of the United States.

4 Amazon's stock market shares are worth far more than Alibaba's shares.

(9) Which one of the following does NOT reflect the author's views on " (9) The Old China growth model"?

1 It was based largely on producing and exporting products.

2 It led to problems such as pollution and excessive construction.

3 It failed to contribute to the welfare of the Chinese people.

4 It turned the majority of Chinese into producers, not targeted consumers.

(10) Jack Ma is " (10) the face of the New China" because [(10)].

1 he is not only famous but represents China's emerging economic paradigm

2 he is increasingly occupied with crafting Chinese government polices

3 he is actively improving environmental safeguards across China

4 he is the first Chinese English-teacher who became an entrepreneur

(11) What does the sentence, " (11) To go on stage after Jack is a losing proposition," suggest?

1 Jack is fighting an uphill battle.
2 Jack tends to speak ill of his rivals.

3 Jack is an outstanding speaker.
4 Jack often dwells upon the past.

(12) The author mentions " (12) the tooth brushes jammed into mugs" on Jack's bath room shelf to [(12)].

1 describe how thrifty Jack continues to be even after his great success

2 show how many people live in an average Chinese home

3 demonstrate the good hygiene practices of Alibaba's employees

4 illustrate the humble beginnings of Alibaba as a company

（13）Which one of the following best expresses the author’s feelings about Alibaba’s future?

1 Optimistic　　2 Skeptical　　3 Worried　　4 Confused

第１講　　解答

＜解答＞

1. d　2. c　3. e　4. c-a-d-b　5. c　6. e, b, c　7. b

＜全訳＞

瞑想という静かに深く考える行為は，自分の心を向上させる流行の手段へと急速になりつつある。その行為が創造性，記憶，そして標準知能検査での点数を高めることができるという多くの科学的根拠により，その実用的なメリットへの関心が高まりつつある。ビジネスリーダーや技術リーダー向けの，いわゆる「マインドフルネス」の研修プログラムや会議では，参加者たちはどうやって瞑想が個人の仕事，リーダーシップ，生産性を高めるのに利用されるかに対する洞察が保証される。

これはこれでよいのだが，立ち止まって考えてみると，これらのメリットを（完璧に合理的に）追求することと，本来意図されていた瞑想の目的との間には，少しズレがある。試験で競合優位に立つことや，ビジネスで創造性を高めることは，ブッダや他の瞑想の先師にとっては最大の関心事ではなかった。ブッダ自身が「私はある１つのことだけを教えている。すなわち，苦しみと苦しみの終わりである」と言っていたように。ブッダや多くの近代の宗教的指導者にとって，瞑想の目的はそのようにわかりやすいものだった。瞑想がもたらす高められた精神コントロールは，それを実践する者が，新しく，より同情的で情け深い方法で世界を見るのを手助けしてくれると思われており，それによって彼らは，我々と彼ら，自分と他人，といった通常人を互いに区別する分類から解放される。

しかし，瞑想は保証されたように機能するのだろうか。もしブッダの本来の意図が苦しみを取り除くことなら，瞑想が実際にそれを軽減することが示されたのだろうか。

その問いを検証するために，この研究において心理学者のポール・コンドンが率いる私の研究所は，神経科学者のガエル・デボルドと仏教のラマ僧ウィラ・ミラーと力を合わせて，ある実験を行った。私たちは，瞑想についての８週間のコースに参加する意思のある（以前にそのようなコースを一度も受けたことがない）39 人をボストンの地域から採用した。そして私たちは，その中から無作為に 20 人を選び，毎週の瞑想クラスに参加させた。またそのクラスは，彼らに家で指導された録音を使って練習を

するように要求した。残りの 19 人は，この先のコースの順番待ちリストに載せられたと告げられた。

8 週間の授業期間後に，参加者たちの記憶力，注意力，関連する認知能力を検証するためのものだと告げた実験のために，私たちは彼らを研究所に招いた。しかし，おそらく皆が期待している通り，実際に私たちの興味を引いたのは，瞑想に取り組み続けた人たちが苦しみに直面した際により大きな同情を示すかどうかということだった。結果を見るために，参加者が実験が始まったと気付く前に，私たちは彼らの行動を検証するように設計されたある状況を用意した。

ある参加者，仮に男性だとするが，彼が研究所の待合室に入ったとき，3 つの椅子を見つけたが，そのうち 2 つはすでに埋まっていた。当然彼は残りの椅子に座った。彼が待っていると，4 番目の人が，仮に女性とするが，松葉づえをついて，骨折した足用のギプスを着けて，部屋に入り不快そうに壁に寄りかかりながら痛みでため息をついた。その部屋の残りの 2 人は，松葉杖をついた女性と同様，秘かに私たちのために働いていたのだが，その女性を無視していたので，その参加者にある道徳上の問題をつきつけた。このジレンマの中，彼は同情的に行動し，自分の椅子を彼女に譲るだろうか，それとも自分勝手に彼女を無視するのだろうか。

その結果は印象的なものだった。瞑想をしていない人たちの 16％しか席を譲らず，かなり残念な事実だが，瞑想をしていた人の中では，その割合は 50％まで上昇した。この増加が印象深いのは，単にそれがわずか 8 週間の瞑想の後に起きたからというだけではなく，思いやりのある行動を妨げると知られている状況下で起きたからだった。すなわち，他人が苦しんでいる人を無視するのを目撃することは，心理学者が傍観者効果と呼ぶものであるが，どんな人でも助けようとする確率を減らしてしまう。それにもかかわらず，ある 3 つの要因によって，瞑想は同情的な反応を著しく増加させた。

私たちはなぜ瞑想がこういった影響を持つのかいまだにわからないが，2 つの説明のうち 1 つは，もっともらしく思える。最初のものは，注意力を高めるという，立証済の瞑想の能力に基づくもので，それは自分の考えに没頭してしまうのとは対照的に，苦しんでいる人に気付く確率を同様に高めてくれるのかもしれない。もっとも，私の一番好きな説明は，瞑想の違った側面に由来する。それはつまり，あらゆる生き物が相互につながっているという考えを育む瞑想の能力である。心理学者のピエルカルロ・ヴァルディソロと私は，2 人の間の友好をしるすどんなものでも，たとえ手を同時に合わせるような些細なことですら，苦しいときには，互いにより同情を感じさせるこ

とを発見した。瞑想者の同情心の高まりは，ひいては，私たちを区別する人為的な社会的差異，例えば，倫理観，宗教，イデオロギーのようなものを解消する瞑想の力に直接起因しているのかもしれない。

この考えを支持すると，神経科学者であるヘレン・ウェン，リチャード・デヴィッドソンや同僚によって最近発見されたことは，比較的短時間の瞑想技術の訓練でさえ，他者の苦しみを理解することに関わる脳の領域の神経機能を変えられるということを裏付けている。そしてその領域の敏感さは，その人の他者との関わりの程度によって条件付けられている。

だから，元気を出してください。あなたが次に瞑想するときは，自分のためだけではなくて，隣人や地域の人，そしてまだ知らない人たちにも，時期が来たらその人たちの痛みを感じ，それを減らすように行動もする確率を高めることで，恩恵を与えることを知ってください。

第１講　重要語彙リスト　　＊一つ一つ何度も繰り返して，覚えてください

1	meditation	瞑想
2	mount	増える
3	enhance	高める
4	mindfulness	注意力
5	attendee	参加者
6	insight	洞察力
7	pursuit	追求
8	competitive	競争の
9	utmost	最大限の
10	as for	～に関して
11	spiritual	精神の
12	heighten	高める
13	be supposed to do	～することになっている
14	practitioner	実践者
15	sympathetic	同情に満ちた
16	compassionate	思いやりのある
17	break free from	～から解放される
18	categorization	区分
19	relieve	和らげる
20	lab	研究所
21	neuroscientist	神経科学者
22	recruit	募集する
23	randomly	無作為に
24	assign O to do	O を～するように割り当てる
25	cognitive	認知の
26	anticipate	期待する
27	exhibit	示す
28	design	設計する
29	striking	著しい
30	depressing	残念な
31	proportion	割合
32	impressive	印象深い
33	discourage	妨げる
34	witness	目撃する
35	odds	確率
36	in turn	次に
37	as opposed to	～とは対照的に
38	foster	育む
39	affiliation	友好関係
40	dissolve	解決する

第１講　音読用白文　①　②　③　④　⑤　⑥　⑦　⑧　⑨　⑩

Meditation — the practice of thinking deeply in silence — is fast becoming a fashionable tool for improving your mind. With mounting scientific evidence that the practice can enhance creativity, memory, and scores on standardized intelligence tests, interest in its practical benefits is growing. The typical "mindfulness" training program or conference for business and tech leaders promises attendees insight into how meditation can be used to improve individual performance, leadership, and productivity.

This is all well and good, but if you stop to think about it, there's a bit of a disconnect between the (perfectly reasonable) pursuit of these benefits and the purpose for which meditation was originally intended. Gaining competitive advantage on exams and increasing creativity in business weren't of the utmost concern to Buddha and other early meditation teachers. As Buddha himself said, "I teach one thing and one only: that is, suffering and the end of suffering." For Buddha, as for many modern spiritual leaders, the goal of meditation was as simple as that. The heightened control of the mind that meditation offers was supposed to help its practitioners see the world in a new and more sympathetic or compassionate way, allowing them to break free from the categorizations — us/them, self/other — that commonly divide people from one another.

But does meditation work as promised? If Buddha's original intention was to relieve suffering, can it be shown that meditation actually reduces it?

To put the question to the test, my lab, led in this work by the psychologist Paul Condon, joined with the neuroscientist Gaëlle Desbordes and the Buddhist lama Willa Miller to conduct an experiment. We recruited 39 people from the Boston area who were willing to take part in an eight-week course on meditation (and who had never taken any such course before). We then randomly assigned 20 of them to take part in weekly meditation classes, which also required them to practice at home using guided recordings. The remaining 19 were told that they had been placed on a waiting list for a

future course.

After the eight-week period of instruction, we invited the participants to the lab for what they were told would be an experiment to examine their memory, attention, and related cognitive abilities. But as you might anticipate, what actually interested us was whether those who had been meditating would exhibit greater compassion in the face of suffering. To find out, we staged a situation designed to test the participants' behavior before they were aware that the experiment had begun.

When a participant, let's say a male, entered the waiting area for our lab, he found three chairs, two of which were already occupied. Naturally, he sat in the remaining chair. As he waited, a fourth person, let's say a female, using crutches and wearing a boot designed for a broken foot, entered the room and sighed in pain as she leaned uncomfortably against a wall. The other two people in the room — who, like the woman to crutches, secretly worked for us — ignored the woman, thus confronting the participant with a moral problem. Given this dilemma, would he act compassionately, giving up his chair for her, or selfishly ignore her?

The results were striking. Although only 16 percent of the nonmeditators gave up their seats — a rather depressing fact — the proportion rose to 50 percent among those who had meditated. This increase is impressive not solely because it occurred after only eight weeks of meditation, but also because it did so within the context of a situation known to discourage considerate behavior: witnessing others ignoring a person in distress — what psychologists call the bystander effect — reduces the odds that any single individual will help. Nevertheless, the meditation increased the compassionate response significantly — by a factor of three.

Although we don't yet know why meditation has this effect, one of two explanations seems likely. The first rests on meditation's documented ability to enhance attention, which might in turn increase the odds of noticing someone in pain as opposed to being lost in one's own thoughts. My favored explanation, though, derives from a different aspect of meditation: its ability

to foster a view that all beings are interconnected. The psychologist Piercarlo Valdesolo and I have found that any marker of affiliation between two people, even something as subtle as tapping their hands together in synchrony, causes them to feel more compassion for each other when distressed. The increased compassion of meditators, then, might stem directly from meditation's ability to dissolve the artificial social distinctions — ethnicity, religion, ideology, and the like — that divide us.

Supporting this view, recent findings by neuroscientists Helen Weng, Richard Davidson, and colleagues confirm that even relatively brief training in meditative techniques can alter neural functioning in brain areas associated with an understanding of others' distress — areas whose responsiveness is also conditioned by a person's degree of felt associations with others.

So take heart. The next time you meditate, know that you're not just benefiting yourself, you're also benefiting your neighbors, community members, and as-yet-unknown strangers by increasing the odds that you'll feel their pain when the time comes, and act to lessen it as well.

第２講 解答

＜解答＞

1. c, f, j　2. a　3. d　4. b　5. e　6. c　7. a　8. e

＜全訳＞

スタンフォード大学でオンライン教育への関心が劇的に高まったのは，2 人の有名な大学教授が，人工知能についての単位非認定の公開登録講座で，世界中から 150,000 人以上の学生を集めた時であった。もっとも，この発展からは，オンラインの課程が，標準的な大学の授業の一環としてどんな役割を担う可能性があるのかに関しては，ごくわずかなことしか言えない。1 年生の英語などの授業にこの戦略をあてはめることを夢見る大学の管理者は，2 つの深刻な問題を考えないことには無責任になるだろう。

最初に，学生の離脱率，いくつかの大規模なオンラインの課程ではおよそ 90% になるが，これは従来の対面での授業と比べると，たとえ小規模のオンラインの課程でも問題となるように思える。第 2 に, オンラインだけで提供される課程は, 非常に有能で, 非常にやる気のある人々には良いかもしれないが，大学入学者の大部分を構成する学生たちや，良い成績を取るために講師との密な連絡を必要とする学生たちには不適切である。

オンライン授業は，大学ではすでに一般的になっているが，概してその結果は思わしくない。例えば，コロンビア大学コミュニティーカレッジの研究センターによると，大学入学者のおよそ 3 分の 1 にあたる約 700 万人の学生が，そのセンターが従来のオンラインの課程とするものに登録している。これらは，一般的には約 25 人の学生がおり，学生たちとほとんど交流のない教授陣によって運営されている。全体として，そのセンターは，何十万という授業を網羅する 9 つの学科をワシントン，バージニアの 2 つの州で提供している。学科がもたらすオンライン革命の状況は，悩ましいものである。

その研究は，オンラインの課程に登録しているコミュニティーカレッジの学生が，従来型の授業の学生よりも落第する，あるいは退学する可能性が著しく高いことを何度も示してきた。それは苦労して稼いだ授業料を費やして，見返りが何も得られない

ことを意味している。さらに悪いことに，従来型の授業にかろうじてついていけているだけの成績の悪い学生は，オンラインの課程ではさらに落ちこぼれてしまう傾向にある。

2011 年に発表された 5 年間の研究では，ワシントン州のコミュニティーカレッジおよび専門学校に入学した 51,000 人の学生を調査した。それによると，オンラインの課程を受講する割合が高い人ほど，学位を取得する，あるいは 4 年制大学に転入する割合が低いことがわかった。そのような失敗の理由はよく知られている。多くの学生は，例えば，学習する準備ができていなかったり，時間を管理することができなかったり，数学や英語のような基礎学問を習得するのに失敗したまま，大学（または短期大学）に現れているのである。

能力だけではなく自信も不足しているので，こういった学生たちは，前向きになり良い成績を収めるために，先生との関わり合いを必要としている。彼らがオンラインでしばしば受けるのは，自分たちを直接知ることはめったにできない講師との疎遠感である。大学は，オンラインの課程を広く展開する前に，改善する必要がある。さらに，リメディアル教育を必要とする大量の学生を抱えている学校は，少なくとも一部の学生に，オンラインの課程の受講を許可する前に，従来型の授業でうまくいくことを示すよう求めることを検討すべきだ。

興味深いことに，そのセンターでは，ハイブリッド式授業，すなわちオンライン授業に対面式の部分を混合した授業の受講生が，従来型の授業の受講生と同じくらいの成績を収めることがわかった。しかし，ハイブリッド式の授業はまれで，その運用方法を教授陣に教えることは，費用もかかり，時間も消費する。

オンライン革命は，教育を受ける手段を広げる面白い機会を提供している。しかし，今までのところ，しっかり設計されていない課程が，最も弱い学生たちに深刻な損害を与えうるという証拠が示されている。

第２講 重要語彙リスト ＊一つ一つ何度も繰り返して，覚えてください

1	celebrity	有名人
2	artificial intelligence	人工知能
3	administrator	管理者
4	emulate	まねる
5	irresponsible	無責任な
6	dropout	落第者
7	make up	構成する
8	portion	割合
9	on the whole	全般的に
10	interaction	関わり
11	hundreds of thousands of	何十万の
12	distressing	悩ましい
13	over and over again	何度も何度も
14	enroll in	登録する
15	withdraw	退会する
16	tuition	授業料
17	barely	かろうじて～
18	hang on	続ける
19	fall behind	後れを取る
20	issue	発行する
21	proportion	割合
22	transfer	転校する
23	show up	現れる
24	confidence	自信
25	competence	能力
26	engagement	関わり合い
27	estrangement	隔離
28	rarely	めったに～ない
29	deploy	配備する
30	demonstrate	示す
31	component	部分
32	intriguing	面白い
33	shortchange	不公平に扱う
34	vulnerable	弱い

第２講　音読用白文　①　②　③　④　⑤　⑥　⑦　⑧　⑨　⑩

At Stanford University interest in online education increased dramatically when a pair of celebrity professors attracted more than 150,000 students from around the world to a noncredit, open enrollment course on artificial intelligence. This development, though, says very little about what role online courses could have as part of standard college instruction. College administrators who dream of emulating this strategy for classes like freshman English would be irresponsible not to consider two serious issues.

First, student dropout rates — around 90 percent for some huge online courses — appear to be a problem even in small-scale online courses when compared with traditional face-to-face classes. Second, courses delivered solely online may be fine for highly skilled, highly motivated people, but they are inappropriate for struggling students who make up a significant portion of college enrollment and who need close contact with instructors to succeed.

Online classes are already common in colleges, and, on the whole, the record is not encouraging. According to Columbia University’s Community College Research Center, for example, about seven million students — about a third of all those enrolled in college — are enrolled in what the center describes as traditional online courses. These typically have about 25 students and are run by professors who often have little interaction with students. Over all, the center has produced nine studies covering hundreds of thousands of classes in two states, Washington and Virginia. The picture the studies offer of the online revolution is distressing.

The research has shown over and over again that community college students who enroll in online courses are significantly more likely to fail or withdraw than those in traditional classes, which means that they spend hard-earned tuition dollars and get nothing in return. Worse still, low-performing students who may be just barely hanging on in traditional classes tend to fall even further behind in online courses.

A five-year study, issued in 2011, surveyed 51,000 students enrolled in

Washington State community and technical colleges. It found that those who took higher proportions of online courses were less likely to earn degrees or transfer to four-year colleges. The reasons for such failures are well known. Many students, for example, show up at college (or junior college) unprepared to learn, unable to manage time, and having failed to master basics like math and English.

Lacking confidence as well as competence, these students need engagement with their teachers to feel comfortable and to succeed. What they often get online is estrangement from the instructor who rarely can get to know them directly. Colleges need to improve online courses before they deploy them widely. Moreover, schools with high numbers of students needing remedial education should consider requiring at least some students to demonstrate success in traditional classes before allowing them to take online courses.

Interestingly, the center found that students in hybrid classes — those that blended online instruction with a face-to-face component — performed as well academically as those in traditional classes. But hybrid courses are rare, and teaching professors how to manage them is costly and time-consuming.

The online revolution offers intriguing opportunities for broadening access to education. But, so far, the evidence shows that poorly designed courses can seriously shortchange the most vulnerable students.

第３講　解答

＜解答＞

（1）1　（2）4　（3）2　（4）2　（5）4　（6）3

＜全訳＞

パイロットなら誰もが，コンパスを使って飛行することの重要性をわかっている。それがなかったら，彼らは進路から離れてさまよう危険にさらされるだろう。現代の飛行機のコックピットには，コンパスや燃料ゲージから高度計や速度計まで，様々な目盛りや計器が備わっているのも当然である。ただ残念なのは，経済の政策立案者は，経済全体の進路を決めるのに，同様のものを何も用いてこなかったということだ。ここ数十年，国の経済状況の指標として国内総生産（GDP）に過度に関心が寄せられていることは，高度計だけで飛行機を飛ばそうとするようなものだ。それは上がっているのか下がっているのかは教えてくれるが，どこに向かっているのか，どれほどの燃料をタンクに残しているのかは何も教えてくれない。そのように貨幣経済が生み出すものに関心を集中することで，ますます進む天然資源の荒廃や，全ての社会の人を貧困や社会的排除にさらす収入の不平等を反映し損ねてきたのだ。GDP の優位性は，長い間その正当性を上回ってきた。明らかに，平等と持続可能性に向かう 21 世紀の航路を示すためのより優れた機器一式を作る時である。

2009 年に，ノーベル賞を受賞した経済学者ジョセフ・スティグリッツとアマルティア・センは，経済思想家たちの委員会を主導して，経済状況と社会的進歩を測る最善の方法を見直した。彼らはこう結論づけた。「私たちは，行動の基礎となる測定システムの設計が悪いと，きちんと機能できない。幸いにも，近年の研究のおかげで，私たちは測定基準を改善できており，こういった進歩の一部を組み込む時が来ている」と。環境の持続可能性を測る基準は，エコロジカル・フットプリントを算出することから，自然資本を数値化することへと発展しているところだ。しかし，環境の持続可能性を織り込むことにのみ焦点をしぼった新しい測定の枠組みでは，社会的結果を反映できず，持続可能性を追求することが持つ社会的影響を見過ごしてしまうだろう。資源の利用可能性に限界がある場所では，それらの限りある資源がどのように分配され，使用されるべきかという問題が常に存在する。もしその問題に取り組まないままにして

おくならば，それによって政治的な行き詰まり，不正，苦しみがもたらされる可能がある。だから，地球環境の持続可能性を達成するために測定の枠組みに何が必要となるかということに関するいかなる議論においても，資源配分における国際的な社会的公正という問題を，使用する経済的測定基準も含めて，その枠組みにつけ加えることはとても重要だ。

主流の経済学は，環境の悪化を経済計算の範囲から大きく外れる「外部」要因として扱うが，自然科学者はその手法を事実上放棄し，私たちが地球システムの重大な転換点を避けようとすれば世界経済が機能するような，資源利用の境界を数値的に設定したものを提示してきた。これらの境界は, お金の測定基準で示されているのではなく, 均衡状態を保とうとする地球の復元力を確保するのに必要な自然の測定基準で示されている。しかし, 境界の本質や基準を定義する微妙な差異が議論されているときでさえ, 全体像の決定的な部分がいまだに抜け落ちている。人間の幸福は，全体の資源利用が自然の決定的な限界値を下回るようにすることにかかっているが，それは尊厳と好機のある生活を送るのに必要な資源を要求する権利のある各人にも同等にかかっている。国際的な人権の規範は，食べ物，水，基本医療，教育，表現の自由，政治参加，そして身の安全などの生活に不可欠なものに対する，各人が有する基本的な道徳的権利要求を長く主張している。資源利用の外的な境界，すなわち，受け入れられないほどの環境の悪化がその向こうに存在する「環境上の限界」があるのとちょうど同じように，資源利用の内的な境界，すなわち，受け入れられない人権の剝奪がその下にある「社会的基盤」が存在する。人権という社会的基盤と，地球の境界という環境上の限界との間に，人類にとって環境的に安全かつ，社会的に公正な空間が存在する。

第３講 重要語彙リスト ＊一つ一つ何度も繰り返して，覚えてください

1	stray	さまよう
2	No wonder (that) ～	～なのも当然である
3	be equipped with	～が備わっている
4	a range of	様々な～
5	indicator	計器
6	gauge	ゲージ
7	altitude	高度
8	chart	～の計画を立てる
9	excessive	過度な
10	gross domestic product	国内総生産
11	degradation	悪化
12	dominance	優位性
13	legitimacy	正当性
14	instrument	計器
15	sustainability	持続可能性
16	commission	委員会
17	reassess	再評価する
18	conclude	結論を下す
19	incorporate	組み込む
20	footprint	足跡
21	quantify	定量化する
22	framework	枠組み
23	overlook	見過ごす
24	implication	影響
25	distribute	分配する
26	result in	引き起こす
27	deadlock	行き詰まり
28	injustice	不正
29	crucial	決定的な
30	explicitly	明白に
31	mainstream	主流の
32	discard	捨てる
33	tipping point	転換点
34	resilience	回復力
35	well-being	幸福
36	threshold	境界点
37	dignity	威厳
38	assert	主張する
39	deprivation	剥奪

第３講 音読用白文 ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩

All pilots know the importance of flying with a compass: without one, they would be in danger of straying far from course. No wonder that modern airplane cockpits are equipped with a range of dials and indicators — from compass and fuel gauge to altitude and speed meters. Pity, then, that economic policymakers have used nothing similar for charting the course of the whole economy. The excessive attention given to gross domestic product (GDP) in recent decades as an indicator of a nation's economic performance is like trying to fly a plane by its altitude meter alone: it tells you if you are going up or down, but nothing of where you are headed or how much fuel you have left in the tank. Such focus on monetary economic output has failed to reflect the growing degradation of natural resources and the inequalities of income that leave people in every society facing poverty and social exclusion. GDP's dominance has long passed its legitimacy: it is clearly time to create a better set of instruments for navigating the twenty-first century's journey toward equality and sustainability.

In 2009, Nobel prize-winning economists Joseph Stiglitz and Amartya Sen led a commission of economic thinkers to reassess how best to measure economic performance and social progress. They concluded, "We cannot function properly when the measurement systems on which action is based are ill-designed. Fortunately, research in recent years has enabled us to improve our measurements, and it is time to incorporate some of these advances." Standards for assessing environmental sustainability are under development — from calculating ecological footprints to quantifying natural capital. But a new measurement framework that focused only on bringing environmental sustainability into the picture would fail to reflect social outcomes and would overlook the social implications of pursuing sustainability. For where there is a limit on resource availability, there is always a question of how those limited resources are to be distributed and used. If that question is left unaddressed, it can result in political deadlock,

injustice, and suffering. So in any discussion of what it will take to achieve global environmental sustainability, it is crucial to bring the issue of international social justice in resource distribution explicitly into the framework, including into the economic measurements to be used.

Although mainstream economics treats environmental degradation as an "external" factor that largely falls outside economic calculations, natural scientists have effectively discarded that approach and proposed a numerical set of resource-use boundaries within which the global economy should operate if we are to avoid critical Earth System tipping points. These boundaries are described not in monetary but natural measurements fundamental to ensuring the planet's resilience for remaining in a state of balance. Yet even while the nuances of defining the nature and scale of boundaries are being debated, a crucial part of the picture is still missing. Human well-being depends on keeping total resource use below critical natural thresholds, but it equally depends upon every person having a claim on the resources they need to lead a life of dignity and opportunity. International human rights norms have long asserted the fundamental moral claim each person has to life's essentials — such as food, water, basic healthcare, education, freedom of expression, political participation, and personal security. Just as there is an outer boundary of resource use, an "environmental ceiling" beyond which lies unacceptable environmental degradation, so too there is an inner boundary of resource use, a "social foundation" below which lies unacceptable human deprivation. Between the social foundation of human rights and the environmental ceiling of planetary boundaries lies a space that is both environmentally safe and socially just for humanity.

第４講　解答

＜解答＞

（1）2　（2）4　（3）1　（4）2　（5）1　（6）2　（7）4　（8）2

（9）3　（10）1　（11）3　（12）4　（13）1

＜全訳＞

　アリババは，中国の会社としては珍しい名前だ。創設者のジャック・マーは，元英語の教師で，大物経営者にはなりそうもない存在だ。しかし，ジャックが建てた家は，世界最大の仮想ショッピングモールとなり，すぐに商品の販売数でウォルマートを追い越した。2014 年 9 月，ニューヨーク株式市場の新規株式公開では，歴史上最大のものとなり，250 億ドルの資金を集めた。その月以降，株価は急上昇して，アリババはおよそ 3,000 億ドル相当, 世界で最も価値のある会社のトップ 10 の 1 つになった。アリババはグーグルについで最も価値のあるインターネット企業となり，その株価はアマゾンと eBay を合わせたものより高くなった。新規株式公開の 9 日前，ジャックは 50 歳の誕生日を祝っていたが，所有株の価値が急上昇したことで，彼はアジアで最も裕福な人になった。

　そのピーク以降，アリババの上場企業としての人生は計画通りには進んでいない。その株価はピークの半分ほどに落ち込み，一時は上場当初の価格より下落した。知的財産権に関して政府機関と予想外に揉めたため，投資家の不安は 2015 年初頭，一気に大きくなった。後に，中国経済の低迷と不安定な株式市場のせいで，アリババの株価も結果として下落した。

　株式市場の上下動はあったが，e コマースの市場で圧倒的なシェアを誇ったアリババは，中国の消費者階級の台頭から利益を得るのに絶好の立ち位置にある。アメリカの人口を越える 4 億人以上の人々が，毎年アリババのサイトで買い物をする。日々生じる何千万という荷物は，中国の宅配荷物全体のほぼ 3 分の 2 を占める。

　アリババは一昔前の世代が夢見た，様々な種類や質の商品が手に入る方法を中国人に提供して, 中国人の買い物の仕方を変えた。西のアマゾンのように, アリババによって，何百万人もの消費者は便利な自宅配送を利用できるようになった。しかし，このたとえは，アリババの影響を過小評価している。アリババのショッピングサイトであ

るタオバオによって，多くの中国人が，初めて本当に価値のある消費者として扱われる感覚を抱いている。アリババは中国の経済再生で極めて重要な役割を果たしており，中国が過去の「中国製」から離れて，現在の「中国で購入」へと進む手助けをしている。

昔の中国の成長モデルは 30 年続いていた。それは製造，建設，輸出に基づいて，何億人もの人々を貧困から救い出したが，中国に過剰生産，建設の供給過剰，汚染という負の遺産を残してしまった。現在新しいモデルが登場しつつあり，10 年以内に 3 億人から 5 億人へ増加すると予想される中流階級の需要を満たすことに焦点を当てている。

ジャックは，他の誰よりも新しい中国の顔である。彼は，消費者主義と起業家精神という，中国の新たな熱狂の交差点に立っている。彼の名声は中国の国境を優に越えている。ジャックとの面会は，大統領，首相，王子，最高経営責任者，起業家，投資家，そして映画俳優が強く望むものだ。

ジャックは定期的に世界の政治家や企業エリートと同じ舞台に立つ。優れた講演家として，たいていはそういった人たちより輝いている。ジャックの後に舞台に立つことは，損をすることだ。ジャックは 17 年以上の間，世界中の会議で英語と中国語の両方を用いて，大衆を感動させ続けている。

私が初めてジャックに会ったのは，1999 年の夏で，上海の数百マイル南西にある杭州の小さなアパートで，アリババを設立した数か月後のことだった。最初に訪ねたとき，洗面所の棚のマグカップにぎっしり詰められた歯ブラシで，共同創業者の人数を数えることができた。ジャックに加えて，妻のキャシーと他に 16 人がいた。ジャックとキャシーは，家を含めた会社で所有していた全てを賭けていた。

第４講　重要語彙リスト　　＊一つ一つ何度も繰り返して，覚えてください

1	titan	大物，巨匠
2	virtual	仮想の
3	overtake	追い越す
4	soar	急上昇する
5	stake	株
6	publicly listed company	上場企業
7	initial	最初の
8	investor	投資家
9	spark	火花を散らす，～を刺激する
10	entanglement	もつれ
11	agency	機関
12	intellectual property	知的財産権
13	volatile	不安定な
14	drag	引きずる
15	in one’s wake	～の結果として
16	dominant share	圧倒的なシェア
17	be well positioned	絶好の立場にある
18	parcel	小包
19	underestimate	過小評価する
20	pivotal	極めて重要な
21	legacy	遺産
22	intersection	交差点
23	cult	熱狂
24	consumerism	消費者主義
25	entrepreneurship	起業家精神
26	seek after	求める
27	outshine	～より輝く
28	proposition	主張
29	jam	詰める
30	wager	賭ける

第４講　音読用白文　①　②　③　④　⑤　⑥　⑦　⑧　⑨　⑩

Alibaba is an unusual name for a Chinese company. Its founder, Jack Ma, a former English teacher, is an unlikely corporate titan. Yet the house that Jack built is home to the largest virtual shopping mall in the world, soon to overtake Walmart in the amount of goods sold. The company *IPO (Initial Public Offering) on the New York Stock Exchange in September 2014, the largest of its kind in history, raised $25 billion. In the months that followed, Alibaba's shares soared, making it one of the top ten most valuable companies in the world, worth almost $300 billion. Alibaba became the most valuable Internet company in the world after Google, its shares worth more than Amazon and eBay combined. Nine days before the IPO, Jack celebrated his fiftieth birthday, the soaring value of his stake making him the richest man in Asia.

Since that peak, Alibaba's life as a publicly listed company has not gone according to plan. Its shares fell by half from their peak, even briefly falling below the initial offer price. Investor concerns were sparked in early 2015 by a surprising entanglement with a government agency over intellectual property. Later, the slowing Chinese economy and volatile stock markets dragged down Alibaba's shares in their wake.

Despite the ups and downs of the stock market, with a dominant share of the e-commerce market, Alibaba is uniquely well positioned to benefit from the rise of China's consuming classes. Over 400 million people, more than the population of the United States, make purchases on Alibaba's websites each year. The tens of millions of packages generated each day account for almost two-thirds of all parcel deliveries in China.

Alibaba has transformed the way Chinese shop, giving them access to a range and quality of items that previous generations could only dream of. Like Amazon in the West, Alibaba brings the convenience of home delivery to millions of consumers. Yet this comparison underestimates Alibaba's impact. Taobao, Alibaba's online shopping website, has given many Chinese people

their first sense of being truly valued as a customer. Alibaba is playing a pivotal role in China’s economic restructuring, helping move the country away from a “Made in China” past to a “Bought in China” present.

The Old China growth model lasted three decades. Based on manufacturing, construction and exports, it delivered hundreds of millions out of poverty but left China with a bitter legacy of overcapacity, overbuilding, and pollution. Now a new model is emerging, one centered on catering to the needs of a middle class expected to grow from 300 million to half a billion people within ten years.

Jack, more than any other, is the face of the New China. He stands at the intersection of China’s newfound cults of consumerism and entrepreneurship. His fame extends well beyond China’s borders. A meeting with Jack is sought after by presidents, prime ministers and princes, CEOs, entrepreneurs, investors, and movie stars.

Jack regularly shares the stage with the world’s political and corporate elite. As a masterful public speaker, more often than not, he outshines them. To go on stage after Jack is a losing proposition. Jack has been impressing crowds in both English and Chinese at conferences around the world for over seventeen years.

I first met Jack in the summer of 1999, a few months after he founded Alibaba in a small apartment in Hangzhou, some hundred miles southwest of Shanghai. On my first visit, I could count the number of co-founders by the toothbrushes jammed into mugs on a shelf in the bathroom. In addition to Jack, his wife, Cathy, and sixteen others were there. Jack and Cathy had wagered everything they owned on their company, including their home.

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